4: Joseph et al D,E-5 (1942-1943) 1949
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157 177 Thus, all the new representatives of authority are or may become serious rivals of the family. Offering aims and ideals different from or even contradictory to those of Papago society and culture, they are not, at least at present, models whose authoritative position may be aspired to or achieved by any appreciable number of the Papago. This factor considerably strengthens the impression that these representatives are clearly and hopelessly superimposed from outside.

157 177 858 4. Old Papago institutions are being threatened not only by new authorities which white culture has introduced but also by changes in the position of Papago children and young people brought about by the introduction of white institutions and practices. Education of children in schools rather than in homes is increasingly breaking the continuity of experience and common sharing between adults and children. It implies a new concept of childhood as a prolonged, and at the same time sharply delimited, period of preparation for adulthood. In addition to segregating children from adults over many hours of the day or months of the year, the school teaches skills such as arithmetic and a knowledge of English, which have little bearing on the common life of the Papago but are all-important for dealing with the alien culture. Thus the school experience in itself and the content of teaching tend to produce a cleavage between children and adults.

The relation of young adults to their elders is also being changed by what they have learned in school. Young people with initiative and some knowledge of the language and customs of whites are rapidly advancing to positions of importance in tribal matters. Furthermore, many of the young men and women seek wage jobs which make them independent of the family, and all wage-earners are paid on the basis of individual performance rather than for the work of a group. Both the rapidity of "political" advancement and competitive wage-earning weaken the Papago principles of gradual maturation into privileges and position and of the distribution of roles according to the physiological needs and interests of different age groups.

157 177 813 5. Another concept deeply rooted in Papago culture is belief in supernatural influences, which projects intention into coincidence, correlates the unrelated, removes the barriers of space and time, and humanizes nonhuman objects and manifestations. Against this belief is now placed the Western concept of cause and effect which, on the one hand, relieves man from being simultaneously the fear-stricken victim and the unlimited master of the supernatural and, on the other hand, limits and strengthens the immediate efficiency of his power of action.